

THE LIBERATOR.

BOSTON:
FRIDAY MORNING, DEC. 18, 1840.

The Chartists of Scotland.

By the kindness of my friend WILLIAM ADAMS, of Portpatrick, I have received the following letter, printed in a handbill form, which appears to have been issued in Glasgow, soon after the anti-slavery meeting in Dr. Wardlaw's Chapel, in July last, at which addresses were made by N. P. Rogers, George Thompson, myself, and others. The letter is written in a bold and manly style, such as I like, and probably by one who is a Chartist or Socialist; but this is of no consequence. He gives his name in full, and seems all concerned. Whether he transmitted a copy of it to me, or not, I do not know; but had it not been for Mr. Adams, it is more than probable I should have had no knowledge of its existence. I seize the earliest opportunity to publish it in the Liberator, accompanied by a few explanatory notes.

The Late Anti-Slavery Meeting.

To MR. WILLIAM LLOYD GARRISON:
SIR—Aware that you have for some years past identified yourself with the cause of suffering humanity, I felt particularly anxious both to see and hear you; and, in common with other admirers of your noble undertaking, I attended the Great Anti-Slavery Meeting in Dr. Wardlaw's chapel. I confess that my most sanguine anticipations were completely realized on that occasion. Believing, however, as I do, that you have in some respects been greatly misunderstood with respect to the position of your country, I feel myself called upon, from a sense of duty to myself and fellow-workmen, to offer a few sentences on the comparative merits of the proceedings of the evening in question.

From the appearance of the meeting, and the apparent zeal of the gentlemen on the platform, I formed a very high opinion of the parties who surrounded you on that occasion. Did my present opportunity permit, I could amply prove the case to be far otherwise. As it is, and in the short compass of my brief letter, I hope to adduce sufficient evidence to prove that you are mistaken in the character of your associates. Before proceeding to notice more particularly the persons composing the Anti-Slavery Association, permit me to advert for a moment to your own position on that occasion, as a delegate to the World's Convention. In the course of your speech, you denounced, in indignant terms, the holiness of the Christian religion, and the holiness of the Anti-Slavery Society, delegated from this country to America, in consequence of their dishonesty in not supporting the claims of the Abolition Society; and certainly happy is he that condemneth not himself in that which he allows. But do you not perceive that you are justly open to a similar charge? How stands the fact? When Messrs. Cox and Matheson went over to your shores, they were told by interested persons, that the Abolition Society, of which you are an active member, was only supported by a few imprudent demagogues; that if they associated with you, it must inevitably be at the expense of their Christian character. Attending to these unprincipled insinuations, they, in the most ignominious manner, surrendered their principle and their character into the hands of designing knaves. Now, Sir, I put it to yourself, if their conduct does not form a complete precedent to your own. You are as much the advocate of universal liberty, as a person signing himself a White Slave, and you are as much the advocate of universal slavery, as a person signing himself a White Slave.

(1) This is a mistake: no such request was made by any person. The facts are briefly these:—On going to the meeting, accompanied by a few friends, I observed a person standing at the door of the Chapel, distributing copies of a small handbill or placard. I took one, and put it into my pocket, and returned to the meeting, without consulting any one—not even George Thompson, who sat at my right hand on the platform. In the course of my speech, I read it to the meeting in a deliberate and emphatic manner, as well as I know how; and who, as you probably, not expected by its author, who signed himself, most inaccurately and improperly, 'A WHITE SLAVE.'

(2) Far otherwise! The placard was headed, 'Here is no white slave?' After reading the interrogation, I said, in reply, 'No—broad as is the empire and extensive as are the possessions of Great Britain, not a single white SLAVE can be found in them all—and I then went on to show the wide difference that exists between the condition of human beings who are held and treated as chattels, personal, and that of those who are only suffering from certain forms of political injustice, or governmental oppression. I reminded the audience, that a slave is one who is not allowed to call his time or talents, his body or soul, his wife or children, or any thing else in the wide world, his own; and I asked, whether this was a white man to be found under the flag of England, reduced to so deplorable a condition. But, I said, although it is not true that England has any white slaves, either at home or abroad, it is not true that there are thousands of her population, both at home and abroad, who are deprived of their just rights—who are grievously oppressed—who are dying in the midst of abundance, of actual starvation? YES! I expressly called upon British abolitionists to prove themselves the true friends of suffering humanity abroad, by showing that they were the true friends of suffering humanity at home. I asked, in they not so? The response to this inquiry, from various parts of the chapel, was—'No! no! no!'

'Then, I said, 'I am very sorry to hear it—I hope that it is not true of all of them—I am sure it is not true of the abolitionists of the United States; for they sympathize with the oppressed, as well as the oppressor, throughout the world.' More I also said to the same effect—and now I wish to ask Mr. M'Ewan, whether this was to 'elude the contents of the letter?' How could I have treated it more fairly, or met it in this more fearless manner? And is this my reward at the hands of those to whom I have been so long and so warmly attached? And why does he make me ask such questions? Obviously, because I was not willing to concede to the operatives and laborers of Great Britain and Ireland were SLAVES! Does he mean to insult the manhood, make war upon common sense, libel, and confound all moral and social distinctions, by asserting that they are such? Does he believe that their condition is as bad as that of the American slave? They may go dressed in rags, it is true; but the bodies and souls belong to them, and not to others! They may, in some instances, furnish for lack of food; but they cannot be sold in the market! They may be deprived of some of their political rights; but no man may insult their wives and mothers with impunity, or drive them into the field under the lash of a taskmaster! They may find it extremely difficult to obtain employment, or just wages for their work; but what they do earn is their own, and they have (what slaves never have) a chance to better their condition, and to rise to stations of authority and influence. It is not a crime for them to go where they please, or to labor for whom they please! There is no law forbidding them to improve their mind, intellectual and moral faculties; to learn to read and write; to own the inspired volume of divine truth; to denounce slavery and all its abettors! This is their vindication; yet they are in a deplorable situation, and should have prompt and ample redress given for their wrongs. It was because of my deep sympathy for them—because I had understood that many of those who were so ready to denounce American slavery, refused to give any countenance to measures at home for the relief and elevation of the laboring classes, and I wished to rebuke them—that I read to the Glasgow audience the placard signed 'A White Slave.' I did not stop to inquire of any of those who surrounded me on the platform, whether it would be politic for me to read it; for I resolved to make it of some service, both to my

and recommend self-reform as the first and most essential duty, as you were given to understand that a great amount of our suffering arose from intemperance. (3) The matter stands exactly thus. The slave proprietor denounced you and your association as a parcel of reckless, unprincipled slaves. Matheson and Cox, and our clergy, believed them. You come over here; and persons of the same grade, and more hypocritical, tell you that we are drunkards—and you believe them! (4) Both statements are equally false, and both you and they are equally guilty. With what propriety could you recommend to us the Temperance Society as a preliminary measure to freedom, while the fact stands before you that with two or three exceptions, all the persons on the platform were opposed to that measure? (5) Had you only considered the average rate of wages here, compared with the high price of food, the folly of your advisers would at once be apparent. If they told you we ought to become teetotalers, why do not these gentlemen give us the example? (6) But how weak does your argument appear when applied to the working-man, when I tell you that all our Teetotal Societies are chiefly supported by working-men, while the clergy and your would-be-liberal association adopt the opposite course? (7) But, Sir, I would have said to you if the slaves of America have established their right to freedom by becoming Teetotalers? (8) If they have, your advice is seasonable—if not, you only insult us, and expose yourself to ridicule, as you ought to try your experiment first at home. Do not imitate the Anti-Slavery Society here, who neglect their own country, and attend to strangers. Your argument here is not about minor points of expediency; we admit the want of virtue to some extent, but the question with us is—Have we rights to address, and wrongs to complain of? Do justice to the poor man, and the bounties of a kind Providence crown the efforts of the virtuous with impartial hand? No. A blasted Aristocracy, supported by your admirers, and the unions of a lawless faction, have reared upon the life-spring of the indigent, until penny has filled the land with paupers, crime, and degradation: our political horizon is daily darkening; poverty and oppression is making rapid progress; the poor man's fireside is hourly becoming a scene of desolation, and yet your sapient lovers of freedom look coolly on, with perfect indifference to the claims of suffering humanity, as it bleeds on the altar of a relentless despotism. To afford an apology for such immorality, you attempted a very fine distinction between slavery and oppression, but you failed in your design! (10) What is oppression? Is it not an involuntary over-restraint of the rights of man, and to my suffering countrymen at home, and to my suffering brethren in England. I can only regret that Mr. M'Ewan was not better pleased with my effort.

(11) Really, my reprover is altogether too sensitive and hypocritical in his feelings! To commend 'self-reform' as a duty, and as essential to the attainment of equal rights, is a worthy of commendation? No one gave me to 'understand' any thing on the subject. My language was not reproachful, but kind, and my intentions were foreign to every thing injurious or personal, when I urged upon all classes, as I did on the occasion alluded to, and especially on those who were struggling to extricate themselves from the grasp of oppression, the duty of total abstinence from intoxicating substances. That 'a great amount' of the suffering of the laboring population in England, (including Scotland and Ireland, of course), arises from intemperance, it is idle for Mr. M'Ewan to deny; that they are too frequently induced to seek the intoxicating bowl, in consequence of their ignorance, destitution and severe toil, is also doubly true; that the temperance cause has reclaimed thousands of them from drunkenness, banished from their domestic hearths no small portion of their misery, and qualified them to carry on the cause of political reform, is a delightful fact; and that they are for the most ready to adopt the 'teetotal pledge' than the more opulent classes, is most cheerfully bare witness. Never shall I forget the glorious meeting of the Rechabites in Dun-Edin Hall, Edinburgh!

(12) This is very far from the truth. Those with whom I happened to become acquainted never opened their lips to me, in regard to the intemperate habits of any class of men in the United Kingdom; but I had to open my lips to prove them, in many instances, for using, and offering to me and others, intoxicating liquors! They will acknowledge that, in this particular at least, and on this subject, I was no respecter of persons; and my friend N. P. Rogers was no less faithful in bearing his testimony. It will be observed that Mr. M'Ewan says not one word in favor of the temperance movement.

(13) How far that was true, I had no opportunity to know. Nearly all on the platform were strangers to me personally, and I had never seen them until that evening; though I was familiar with many of their names, in consequence of the active support which they had for so long a time given to the anti-slavery cause. If they were not friendly to the 'Teetotal Society,' they must have felt the rebuke that I administered on the occasion. I know, in fact, that it was felt by more than one distinguished individual.

(14) As a very pertinent question? But, Mr. M'Ewan, (if you will believe me)—they did not tell me any thing about it! They did not say that you, or those whom you are disposed to represent, 'ought to be teetotalers'—and why they are not such, if they are not, is a question I leave for their consciences to decide. I hope they will stand open rebuked by your own example. You seem to think that I must have known all about their habits; but I was entirely ignorant on that score. Two days' abode (one of these was Sunday) in so great and populous a city as Glasgow, did not allow me much opportunity to become acquainted with its citizens, or to examine its public edifices and other objects of interest. Of one thing you may rest assured: on all occasions in my tour through Great Britain, whether among rich or poor, high or low, in public or private, I advocated the cause of temperance, and denounced the moderate use of wine, as well as of whiskey, gin, &c. Allow me to ask, are you always thus faithful? If so, give me your hand! If not, read Matthew V., 3, 4, 5.

(15) I am satisfied, from personal observation, that the assertion is correct, that 'the Teetotal Societies are chiefly supported by working-men'—to their praise be it spoken; and from inquiry, and the testimony of those who are engaged in the enterprise, that 'the clergy'—i. e. a very large majority of them—'adopt the opposite course.' The cause of temperance is yet in its infancy in England and Scotland, and is therefore somewhat unpopular; very few of the wealthy and higher classes giving it any countenance. No marvel, therefore, that the clergy, as a body, go with the popular current. They do so in every country under heaven. I know nothing at all of the temperance views or habits of 'the would-be-liberal association' alluded to.

(16) No—because they have not the 'freedom' to get drunk! But, whether in slavery or out of it, by adopting the total abstinence pledge, they will show how highly they appreciate liberty; and I presume they will not take offence, as Mr. M'Ewan seems to have done, if they are strenuously urged to taste not, touch not, handle not, the intoxicating bowl.

(17) Yes, and this I asserted, in unequivocal language, in Dr. Wardlaw's chapel—as Mr. M'Ewan knows, if he were then present.

(18) A man who is not able to understand or perceive the difference between slavery and oppression, by a statement in words, can probably be enlightened only by making an experiment in the two cases for himself! Slavery takes away all personal rights; oppression withholds political rights. 'Political liberty,' says Dr. Clanning, in his recent work, 'is of no worth compared with personal. A subject of the despotisms of Europe may still be a man, may better his condition, may enrich his intellect, may fill the earth with his fame. He enjoys essentially personal freedom, and through this recapitulates the great ends of his being.' To be stripped of this blessing, to be owned by a fellow-creature, to hold wife and children at another's pleasure—this is such an insult on human nature, such an impurity towards the common Father, that the whole earth should stand up one cry of rebellion against it!

ing of political power? If this be the case, then it is easy to see how a man may be a slave, and yet not oppressed. (11) On the other hand, it is impossible to be oppressed, and not be a slave; (12) at all events, difference of degree does not alter the principle. If slavery should be abolished in the one country, ought oppression in the other (13)—if the Anti-Slavery Society attempt the one and neglect the other, do they not stand convicted of gross inconsistency?

Mr. Rogers, your co-partner, who next addressed the meeting, deserves the highest credit for his good sense and candor. During his speech, he made an observation which deserves notice. On learning from the meeting that all our papers were not engaged in the cause of universal freedom, he said:—'I hope none of the gentlemen on the platform are supporting such papers. It may be astonishing, but the fact stands uncontested, that none of them read any thing else but papers either directly or indirectly opposed to universal freedom. A newspaper of such a character would not receive the support for one moment; few of them are more liberal than the *Herald*; and none more liberal than the *Argus*, a paper which uniformly attempts to stifle the cries of the oppressed millions—altogether opposed to universal freedom. I have no doubt, but that when the deputations return to America, Dr. Wardlaw's christian humility, in introducing a man of color, in the courteous manner, witnessed on the above occasion, will be told with electric power, and be held up as an example to the religious world! (14) But, observe, it is not all gold that glitters. Did the American slaveholder only know that, when the British public made the question of Slavery a test question at elections, Dr. Wardlaw supported only the slaveholder, would he, the slave proprietor, not laugh you to scorn? If the slaveholder made such an assertion, you would exclaim—impossible. But the fact is of recent date, and stands on record! (15)—it is one thing to be liberal when there is something to lose, and quite another thing to be liberal when all worldly considerations are removed, and the wind blows fair for popular favor. If every talk about liberty, justice, and humanity, would simply talk about slavery, then we, as a nation, might be happy. But if you want the substance for the spirit, you must remove far from clerical influence or their credulous votaries, and seek that virtue, where alone it is to be found, in the true hearts and enlightened heads of the much despised and injured workingmen. In conclusion, I will only say, that notwithstanding all the high-sounding pretensions of the British Anti-Slavery Society to freedom, he is the safest man who depends least on their liberality. You have asserted, that not one of our deputations which crossed the Atlantic, favored your cause. I will tell you more—no, and never will, unless a mighty change come over the spirit of their dream.

I am, yours, &c.,
CHARLES MEWAN.

P. S. I forgot to mention that the attempt made to stifle free discussion on the above occasion, arose from a conviction of their own delinquency; another proof of which was the omission of Mr. Browder's speech in the *Argus*, under the usual pretext, want of room. (16)

(17) This is, certainly, a novel, not to say 'a very fine distinction'! To make man a slave—an implement of husbandry—is not to oppress him, provided there be not 'an involuntary over-restraint of physical power'! What is this but 'straining' at a gnat, and swallowing a camel? Mr. M'Ewan, if this is your idea of slavery, I should not like to trust you long in the slave States of America!

(18) It has been a common assertion, that the world has very readily believed, that 'the greater includes the less'; but, in Mr. M'Ewan's opinion, the less includes the greater—and the greater, if there be no 'over-restraint,' amounts to nothing at all! He is driving his reform team with the cart before the horse; and, unless he remember that 'order is Heaven's first law,' he will make slow progress. The working-men of Scotland need a better advocate! He tells them, in effect, that both slavery and oppression consist in 'an involuntary over-restraint of physical power'—nothing more, nothing less! So that, if, like swine or cattle, they can have plenty to eat and drink, and are not worked too hard, they ought not to complain, even though they lose their personal identity! Men may be most cruelly oppressed, and wickedly enslaved, Mr. M'Ewan, and yet be entirely exempted from servile labor! May not the mind be 'over-restrained' as well as the body? May not 'the law of the soul' be taken, and yet no visible wound be made upon the body? Oh! it is not, incomparably, 'Better to sit in Freedom's hall, With a cold damp floor and mouldering wall, Than to bend the neck, or bow the knee, In the proud palace of slavery!'

(19) To this, every genuine abolitionist will heartily respond, 'Amen!'

(20) Yes, it will 'be held up as an example to the religious world,' but not as an evidence of Dr. Wardlaw's christian humility. Dr. W. did not feel that, for him to take an equal brother by the hand, humiliate him by anything to do with it. The fact that prejudice against a man, on account of his sable complexion, is neither tolerated nor known in England, nor in any part of Europe, is and will continue to be told with electric power in this and every other slave-ridden, negro-hating country, until prejudice and slavery are buried in one common grave, 'beyond a resurrection.' Does Mr. M'Ewan object to this?

(21) We never heard of this 'fact' before, and therefore know not on what ground it rests. It may be true; and, if so, it is, in our opinion, a most inconsistent and reprehensible act. Of this act, however, a very considerable number of prominent and active abolitionists in this country were guilty, at the late Presidential election; for they voted (according to their party predilections) for two notorious pro-slavery candidates to fill the office of President, and for two equally notorious slaveholders to fill that of Vice President, of the United States! We think they have occasion to regret the deed, though charity inclines us to hope that they did it not in all cases believe that they were compromising their anti-slavery principles.

(22) Toward the close of the meeting, an individual (well known as a Chartist) got on to the platform, and seemed both anxious and determined to make a speech; but the audience, probably anticipating what sort of a speech it would be, were unwilling to have him interrupt the regular proceedings, and compelled him to desist. I, for one, should have had no objection to his being heard; yet he was clearly out of order, and had no just cause to complain of the meeting. Since my return home, the Chartists and Socialists have successfully combined, in several instances, to take violent possession of meetings convened expressly for anti-slavery purposes, and to transform their character and design. Such conduct, though it may admit of some palliation, is both distasteful and criminal, and certainly most unwise and impolitic for themselves. In their struggle to obtain those rights and privileges which belong to them as men, and of which they are now ruthlessly deprived, I sympathize with all my heart, and wish them a speedy and complete victory! But I cannot approve of any rude behaviour, or any resort to violence, to advance their cause; that cause is just, and can best be promoted by moral and peaceable instrumentalities—by appeals to reason, justice, and the law of God—by an unwavering reliance upon that truth which is mighty to the pulling down of strong holds.

Good News! It appears from Parliamentary papers, recently published in England, that the British government has demanded the freedom of the Amistad captives, in case they shall be delivered up to the Spanish authorities by the American Congress. A letter has been addressed to the Spanish Minister by the Representative of Great Britain at Madrid, in which he demands their liberation, and further adds that it is the just expectation of her Majesty's government that the government of Spain will cause the laws against the slave-trade to be enforced against Ruiz and Montes, who purchased these newly imported negroes, and against all such other Spanish subjects as have been engaged in this nefarious transaction.

'I pray thee have me excused.'
One of our indefatigable female friends, in a neighboring town, who has been actively and not unsuccessfully engaged in procuring signatures to the various anti-slavery petitions to Congress and the State Legislature, sends us the following sketch of some of her interviews with individuals, which is equally amusing and instructive.

Called on Mrs. ——— to sign the anti-slavery petitions. She informed me that she did not trouble her head about the slaves, and wondered what right women had to meddle with such affairs.

Next, called on Mrs. ———, who said she very much pitied the poor creatures, and thought they ought all to be free, but Mrs. Such-a-one was not on the list; and inquired, 'Have you called on her?' Being answered in the affirmative, she declined signing.

Mrs. ——— was perfectly willing, and felt it a duty; but her husband was present, and objected, saying, 'You have no right to interfere with southern property; they have as much right to their slaves as we have to our houses, cattle, &c. Finding reply useless, she departed.

Miss ——— doubted whether slavery was really a sin; when fully convinced that it was, should have no objection to add her name.

Mrs. ——— was very busy preparing for Thanksgiving, and could not stop to sign petitions; yet she was an abolitionist, though disliking many of their measures; and concluded by saying, 'Women ought not to meddle with politics.'

Mrs. ——— approved of slavery; had lived much at the South; was acquainted with many slaveholders, and thought the slaves were much better off than the free people of color.

Mrs. ——— could not sign, for she had a brother and son, both slaveholders, and dared not sign, for fear they might find it out.

Miss ——— would sign the Congress petitions, but, for certain reasons, could not those designed for our Legislature.

Mrs. ——— was very glad to see the petitions, and hoped they would effect much good. She informed me that her husband, a few months ago, was a strong abolitionist, and took the anti-slavery publications, but now had given them all up, and his anti-slavery principles too, because he had been informed that abolitionists advocated amalgamation!

Mrs. ——— did not understand much about petitions, but if she had any spare money by her, would comply with my request, and sign my petitions.

Mrs. ——— would sign the petition respecting the marriage law, for she thought worms of the dust ought not to take the Almighty's power out of his hand—'What God hath joined together, let not man put asunder'—but the Congress petitions she did not understand exactly; thought slavery a great sin, for she felt unwilling to be a slave; and if it would tend to abolish slavery to sign those, she would joyfully add hers.

Had I time and leisure, I would note many more objections to which I have listened within the past month, against a part and indeed all the anti-slavery petitions.

Sabbath Convention.
Another column of comments will be found, in the preceding page, respecting the late Sabbath Convention in this city, copied from sundry newspapers. We call the attention of our readers to the spirit in which they are written. It is precisely of the same kind as that which pervades the pro-slavery articles of the day—replete with denigration, with ridicule, with contumacious, with falsehood, with rivalry. The object of the late Convention was not to oppose the Church, the Ministry, or the Sabbath, as based upon the gospel of Christ; but EXACTLY THE REVERSE! Why is this outcry in regard to an investigation into the origin, nature and design of the Sabbath? Is it a subject on which professing Christians are agreed? No. Is a free and open discussion of its claims by the people not to be tolerated? Who but ecclesiastical despots and religious hypocrites will answer in the affirmative? Can such a discussion possibly prove injurious to the claims of the Sabbath? No—not if reason and truth be on its side. Two important facts are most dishonestly suppressed by every writer who has attempted to give an account of the Convention—the first is, that no avowed infidel addressed the meeting—and the second is, that all who spoke in opposition to the popular views of the first day of the week, insisted upon the duty of all men to perfect themselves in righteousness, to consecrate their time, talents, and means to the service of the living God, and to be holy and without blemish. And yet they are denounced as infidels!

Henry Grey.
The letter from this respected friend, which we have placed on our first page, is, in our opinion, by no means creditable to his candor or ingenuitv. He discommends his paper—and we find no fault with him on that ground; but we must confess that we are not a little surprised at his reasons for taking such a step. He sets out with complimenting the Liberator for a free discussion journal, and then stops his subscription because we allow of free discussion! He makes us responsible for what our correspondents write, and then punishes us because he cannot coincide in opinion with certain sentiments expressed by those correspondents! He is opposed to the discussion of the non-resistance and woman questions in our columns, unless the views of the writers accord with his own! This is a strange idea of 'free discussion.' He very well knows that he is at liberty to refute, condemn or rebuke any thing in our columns. What more, as a reasonable man, can he desire?

The Fair and Soiree.
The Anti-Slavery Fair commences on Tuesday next, and a most beautiful and gratifying spectacle it will be—altogether unequalled in our enterprise. It is held at a very favorable period for the purchase and presentation of Christmas and New-Year's presents; and we trust there will be no lack of buyers. Anti-slavery men of Massachusetts! see to it that the laborers of the anti-slavery women are properly appreciated on this occasion! The Soiree will take place at the close of the Fair on Christmas day, and will be 'the feast of reason and the flow of soul,' in the best sense of those terms. Tickets at \$1.00 may be had at 25 Cornhill, or at the Fair. Let not a single one remain on hand: it is a rare occasion.

Prompt Movement!—In the House of Representatives, in Congress, on the 9th instant, John Quincy Adams offered the resolution of which he gave notice on Tuesday, to rescind the rule respecting anti-slavery petitions, which, after some little debate, of no particular interest, was laid on the table by a vote of 53 to 58—Mr. Adams not objecting. It will be brought up for discussion hereafter. Send in your petitions!

REV. J. D. BRIDGE. We have received another letter from this individual, insisting upon the publication of his first communication. To this we have no objection; but, having been prohibited from doing so by the friend who undertook to identify 'Pro-Clerics' in our columns, until he can have a personal interview with Mr. R., we defer the matter accordingly.

The communication of 'Humanitas' is partly in type, but omitted for want of room. The proceedings of the Plymouth Co. A. S. Society are deferred for the same reason. The copy of the Providence Journal, which was forwarded to us, containing the proceedings of the late meeting of the N. S. State Society, has been mislaid. Will some of our friends in Providence send us another?

Our friend W. B. Earle is informed that his letter, containing a notification of the annual meeting of the Worcester County South Division A. S. Society, to be held at Worcester on Tuesday last, was accidentally mislaid. We regret the circumstance.

THE MASSACHUSETTS ANTI-SLAVERY FAIR.

WILL OPEN
ON TUESDAY, DECEMBER 22,
In the Marlborough Hall,
At 9 o'clock in the Morning.

The collection of articles, both useful and ornamental, already surpasses that of any former year, though not more than half the towns engaged in preparing for it are yet heard from.

In addition to the rare and beautiful foreign articles, Greek and Etruscan vases, work-baskets, paper-folders, salad-spoons and forks, silk-winders, bell-pulls, &c. &c., carved and painted with the costumes and scenery of the Swiss Cantons—French box and basket-work, of the richest silk, and embossed and painted paper in very great variety, the American articles are desirable and beautiful in an unexampled degree. Probably so great and various a selection for Christmas and New-Year's presents has never been offered in the city.

It comprises GERMAN WORSTED WORK, of every description—gentlemen's, ladies' and children's slippers—reticules, cases and travelling bags—ladies' opera-hoods—children's caps, tippets and neckties, of all colors and styles—mittens, mufflers and hose—tablecloths and lamp-mats—splendid double shawls, &c. For GENTLEMEN, there will be every description of linen, dress waistcoats, braces, purses, invisibles, &c. A quantity of unequalled boot-polish, sent expressly for the Fair from New-York.

FOR LADIES, there will be wrought and plain collars, caps, cuffs and frills—rich silk aprons—quilts of a new English style—bonnets—quilted silk and cambric robes—quilted silk shawls—wrought crapes do., scarfs and collarettes, of rich figured and flowered silk, of various colors—some of quilted satin, trimmed with swans' down—pocket-handkerchiefs, toilet-cushions, work-bags, baskets and stands, in indescribable variety.

FOR CHILDREN and infants, there will be dresses of cambric, calico, French print, mousseline de laine—scocks, frills, pantalettes, &c. Also, a lot of toys selected in England for this occasion. Dolls of every size, material, and style of dress.

FROM FRANCE, a SELECTION OF JEWELRY, comprising hair and shawl-pins, watch-guards, fionnieres, &c. Amongst a splendid array of workmanship, too numerous to specify, is a crimson kid work-box, a rare specimen of needle-work, expensively fitted up—a beautiful toilette stand, and a magnificent japanned blotting-board. Elegant screens and card-racks, of various kinds. Dressing case. Children's chairs—Cradle and bed-cupboard, of Marcellis and American manufacture. Shoes and Boots of every kind. Spectacular candles, tapers and ornaments. Glass and imitation coral baskets.

An assortment of Flower-Seeds and Bulbous-Roots,—Mosses Oil—Best Tooth-Powder—(Dr. Hitchcock's)—needle-books and pin-cushions, of every material, form and size, with and without mottoes. Old Colony Work-Bags—a new style, extremely beautiful. CROQUETTES—worthy the attention of collectors. Shells and coral—autograph letters, some of great value.

Will be issued on the morning of the Fair, A BEAUTIFUL MEDAL, just struck by the American Anti-Slavery Society—an emblematic device—the reverse an inscription. Will be published during the Fair, THE LIBERTY BELL, for 1841, Enriched with articles from Dr. Godwin, Dr. Bowring, Harriet Martineau, Mr. and Mrs. Child, Mrs. Follen, Wendell Phillips, and others. It will be found at the book table with many other new works. The Slave Boy, by Amelia Opie, who presented a thousand copies to the Fair. Scripture sketches, by James Montgomery. Port-folios of prints—books of pencil and crayon drawings—landscapes in oil—flower paintings, writing cases, alumette stands, anti-slavery ink-stands and pen-trays, of different models, in China, very beautiful. Anti-slavery letter-paper, a new style—pen-wipers, seals and medals—paper-weights of bronze and white marble—wood of Pennsylvania Hall.

Several tea and breakfast services complete, with muffins, egg-cakes, cake-plates, clarence baskets, mugs, soup-basins, &c. &c.—the gift of a friend in England—LOAVES OF BRET SUGAR—PLANTS.

The patronage of friends of the cause is solicited for the refreshment tables, which will be furnished with tea, coffee, cold meats, and supplies of every kind; so that none who attend the Fair from a distance need look further for accommodation.

The Fair will continue through Christmas week. At 8 o'clock, on Christmas evening, the Managers give an entertainment to the friends, for the benefit of the cause. Tickets at 1 dollar each, to be had at the book-table, and at 25 Cornhill.

The whole proceeds of this Seventh Annual Fair are to be applied to the advancement of the cause, through the Massachusetts Anti-Slavery Society. N. B. Amateurs of painting are requested to examine a *St. Catherine, of Tierpo*, which has been presented to the cause, and will be on exhibition at the Fair. It is a genuine work of old Florentine master, and will be sold for \$100.

For the Managers, M. W. CHAPMAN, MARY WILLEY, M. A. W. JOHNSON.

WANTED—For the Fair—Three boys' sleds, to be painted and lettered 'The Liberator,' 'The Herald of Freedom,' and 'The National Anti-Slavery Standard'; A gentleman's dressing-gown; Refreshments of all kinds. Friends of the cause who choose to send them in daily, will aid the Fair effectually in doing it.

NOTICE.
To the friends in the various towns who have been engaged in the cultivation of vegetables, or who have proposed to make their gifts to the Fair in eggs, butter, cheese, &c. If brought in the day previous to the Fair, they can be deposited at the Marlboro' Hall—if sent before, the donors will learn where to leave them at 25 Cornhill.

NOTICE.
To the friends engaged in cultivating plants for the Fair. If it is feared that the more delicate and valuable ones will be endangered by transportation later in the season, they may be sent to 4, Morton Place, or 6, Chauncy Place, where they will find good conservatories.

LIBERTY BELL.
Friends engaged in making collections for the publication of the Liberty Bell are informed, that the contract with the printer is for an immediate cash payment, and hence a necessity for sending in their collections and donations for that purpose before the Fair. Boston, Dec. 4, 1840.

Anti-Slavery Soiree.
The Ladies' Fair will terminate on Christmas, the 25th, with an ANTI-SLAVERY SOIREE—a most appropriate day for such a festival of freedom. Arrangements are being made for 300 covers at the supper-table. The 'evening' will commence at 8 o'clock. Tickets at \$1.00 each.

The proceeds to be credited to the Fair, and applied to the anti-slavery cause through the Massachusetts Society. As the number is necessarily limited, friends out of the city, who intend to favor the entertainment with their presence, are reminded of the necessity of securing tickets in season.

ITEMS.

Loss of Life. At the fire in Front street, yesterday morning, two men were burned by the falling of the gable end of the store, corner of Moore street. One of them a poor colored man named James Corse, one of the laborers attached to the public store. His falling to the ground, he was so severely injured, that he died in a few minutes. The property of about \$1000 was lost, without regard to the feelings of his family and friends.—N. Y. Evening Post.

The Legislature of South Carolina have unanimously re-elected the Hon. John C. Calhoun to the U. S. Senate.

Hon. Wm. S. Fulton (Adm) has been re-elected to the U. S. Senate, from Arkansas, for six years from the 4th of March next.

Alabama.—The official vote is 33,991 for Van Buren; 28,471 for Harrison. Majority 5,520.

Electoral Vote of South Carolina.—We learn from verbal information, that the electoral vote of this State has been cast for Martin Van Buren for President, and Mr. Tazewell, of Virginia, for Vice President.

The Hon. Levi Woodbury was elected U. S. Senator by the N. H. Legislature, on Wednesday, for six years from the fourth of March next, in place of Hon. Henry Hubbard, whose term of office will then expire. The vote stood—Levi Woodbury, 145; James Wilson, Jr., 72; scattering, 26.

The annual message of the Governor of New-Hampshire is a model paper in the matter of length. It occupies only one newspaper column. On that other dignitaries might follow his example! The message of the Governor of Arkansas is only a quarter of a column long.

The Charleston Mercury, in acknowledging the receipt of the message of the Governor of North Carolina, says: 'It is nearly as long as the State, and we fear as barren too;—in China it would be called a chop—chop—chop—the superlative of eloquent tediousness.'

Complimentary. A Georgia paper says:—'We owe an apology for giving so stupid a number this week, which the Governor's message has caused, and must be our excuse.'

Marine Disaster. The schooner New Bedford, Perry, master, from Kennebec river for New Bedford, was captured off Block Island, on Monday night, and the mate, John Gibbs, and a boy were drowned.

General Harrison was born on the 9th of February, 1773. He will therefore be 68 years of age in February next.

Colonel G. W. Phillips, a member of the Louisiana Legislature, from that Assumption,

POETRY.

THE FIRST SNOW STORM.

As for the first wild-flower,
In the early time of Spring—
As for the Summer shower,
When earth is languishing—
As for the rainbow's blinding—
As for the day-star's glow—
I have watched for the descending
Of the Winter's Virgin Snow!

It comes! on pinions airy
The gentle flakes alight,
Like the fruit-tree blossoms white,
And the frozen ground receiveth
The tribute with a thrill;
And the muffled air it cleaveth,
Is breathless, mute and still.

Why watch I thus the falling
Of the first December snow?
Because its mystic calling
Is the voice of Long Ago!
Because it ever blenneth
With the memories of the boy—
Each flake as it descendeth,
Enfolds a perished joy!

Oh, for those days when, rushing
Into the snowy air,
I felt the free, wild gushing
Of a spirit without care!
How through the drifts that whitened
Our window-sills at home,
I dashed, with heart unflinching,
Like a dolphin through the foam!

And then the merry ringing
Of the sleigh-bells at the door,
And the winter evening bringing
A thousand pleasures more,
And the dear friends who surrounded,
My father's liberal hearth,
And the old songs that resounded,
And the hours of blameless mirth.

Alas! Snow of December!
These joys thou bring'st to me,
But bid'st me, too, remember
That they no more shall be!
That the freshness hath departed—
That the bloom for aye is gone—
That I am vacant-hearted,
In the bleak world alone!

PILGRIM'S WAY SONG.

BY MISS HANNAH F. GOULD.
I'm bound to the house of my Father;
O draw not my feet from the way;
Nor stop me these wild-flowers that gather;
They drop at my touch and decay.
I think of the flowers that are blooming
In beauty unfading above,
The wings of kind angels perfuming,
Who fly down on errands of love.
Of earth's shallow water the drinking
Is powerless my thirst to allay;
Their taste is of tears, while we're sinking
Beside them where quicksands betray.
I long for the fount ever living,
That flows by my Father's own door,
With waters so sweet and life-giving,
To drink and to thirst never more.
The gold of this bright happy dwelling,
Makes all lower gold to look dim;
Its treasures all treasures exceeding,
Shine forth and allure me to Him.
The gems of this world I am treading
In dust, where as pebbles they lie;
To win the rich pearl that is shedding
Its lustre so pure from on high.
For pains a tortoise is feeling,
No balsam from earth it receives;
I go to the tree that is healing,
To drop in my wounds from its leaves.
A child that is weary with roaming,
Returning in gladness to see
His home, and its parent, I'm coming—
My Father, I hasten to thee!

THE SEASONS.

BY A GERMAN WHO DIED IN 1676.
In fair Spring a fresh-budding hour,
What adorns our garden-bowers?
Little flowers.
When departing Spring we mourn,
What is shed from Summer's horn?
Hay and corn.
What is Autumn's bounteous sign—
Mark of Providence divine?
Fruit and wine.
When old Winter, hobbling slow,
Comes, what do we gain—d'ye know?
Ice and snow.
Hay and corn, and little flowers,
Ice, snow, fruit and wine are ours,
Given to us every year,
By Spring, Summer, Autumn, Winter,
As they each in turn appear.
Spring gives treasure, Summer pleasures,
Autumn gladdens, Winter saddens,
Spring revives, Summer thrives,
Autumn pleases, Winter freezes.
Therefore, friends, we all have reason
To extol each coming season;
Spring and Summer, Autumn, Winter,
Honor, cometh, deeds sublime,
Are the precious gifts of Time.

A PICTURE.

The farmer sat in his easy chair,
Smoking his pipe of clay,
While his hale old wife, with busy care,
Was clearing the dinner away.
A sweet little girl, with fine blue eyes,
On her grand-pa's knee, was catching flies.
The old man placed her hand on his head,
With a tear on his wrinkled face—
He thought how often her mother dead,
Had sat in the same place.
As the tear stole down from his half-shut eye,
Don't smoke, said the child, 'how it makes you cry!'—
The house-dog lay stretched out on the floor,
Where the sun, after noon, used to steal—
The busy old wife, by the open door,
Was turning the spinning wheel—
And the old black clock on the mantel-tree,
Had plodded along to almost three.
Still the farmer sat in his easy chair,
While close to his hearing breast,
The moistened brow and the head so fair,
Of his grand-child were prest:
His head bent down, on her soft hair lay—
Fast asleep were they both, on that summer day!

A WORD TO THE SLUGGISH.

BY GOETHE.
Lose this day loitering—'twill be the same story
To-morrow, and the next more dilatory;
The indecision brings its own delays,
And days are lost lamenting over days.
Are you in earnest, seize this very minute—
What you can do, or think you can, begin it;
Boldness has genius, power, and nagle in it.
Only engage, and then the mind grows heated—
Begin it, and the work will be completed.

NON-RESISTANCE.

To William Goodell.

'Do non-resistance desire, on the whole, that slavery in the United States should be abolished by legislative action? Does Henry C. Wright desire it?

DEAR BROTHER: You put the question to me. Answer—YES. By right legislative action. The Constitution of the Anti-Slavery Society contemplates none other; and when I joined the Society, I came under obligations to use none other than right political or legislative action. To use any other would show no true regard for the oppressed.

By legislative action, you mean, I suppose, a practical application of our political, or governing power. Every abolitionist is bound, by every motive of duty to God and man, to use all his rightful political, or governing power, to abolish slavery. All that governing power which I might innocently use or wish to be used for my own benefit, I am bound to use for the slave; and so is every man and woman.

Where must we go to learn what is right legislative action? To the Constitution of the A. S. Society? That is silent on the subject, leaving each member to judge for himself and herself. To the Constitution of the United States? That is silent on the subject of slavery, and leaves it to the legislative action. According to that document, not one in six of the people of this nation has any political or legislative power at all: denying our doctrine, that all men and women are birthright members of civil government, and possessors of equal political power and responsibility. We must go to the divine will to settle what is right legislative action. To this you agree. No legislative political action has been had but such as our Father approves.

Right legislative action is a right application of that political or governing power, with which the Deity has clothed us. Here it is proper to say, that it is the Creator, not the Constitution, that clothes us with whatever political or governing power we possess; and that according to your doctrine, the equality of human rights and our own, he has invested all, women, as well as men, with the same political rights and responsibilities. This is the doctrine of the abolition political party—that eligibility to office and suffrage—the equality of human rights—are human rights, and belong alike to men and women, conferred upon them by the Supreme Governor, as a birthright inheritance.

You say—God is the great moral Governor of the universe. Human beings may govern only as God, the Supreme Governor, has prescribed. All legitimate human authority is derived and limited. They must claim no power, which they cannot trace clearly to the divine origin and authority. 'What power authority is rightfully claimed by and among men, must be claimed in virtue of a commission from God, and limited by its express provisions. Without some such direct revelation of God's will to man as is revealed in the sacred scriptures, no human government could have had the right to execute penal laws, or slave laws, or laws, which are called 'positive laws.' 'Thus, by your own showing, we have no political or governing power to abolish slavery, or do any thing, except such as is conferred 'in virtue of a commission from God, and limited by its express provisions.' And when you say—I am bound to obey the commandment of God, to 'execute judgment' and 'break every yoke,' and 'deliver the oppressed OUT of the hand of the oppressor'—which never was and never can be done without political action, you mean, of course, only such political action as is prescribed by the Divinity.

By the way—in the case of brothers Nelson, Thome, Birney and I, it is not a political action, that broke the yoke, executed judgment, and 'delivered the spoiled OUT of the hand of the oppressor?' These brethren repented of slavery, and forsook it, and the yoke was instantly broken, and the spoiled instantly delivered. And, after all, it is not a sober reality, that slavery can be truly abolished, the principle rooted out, only 'by the spirit of repentance.'

To decide what is right political or legislative action, the first question to be settled is, with what political or governing power our Sovereign has invested us? It is your own position, as well as mine, that man 'has no natural right' to exercise any legislative or penal power over man for any purpose. Whatever governing power he has, he has as an agent, by express commission. Of course, he cannot exceed the 'prescribed boundaries' of his commission, without injustice to man, and an invasion of the divine prerogatives. What governing power has man over man? To settle this, you say, we must go to the Bible—which I most cheerfully do.

Legislative action consists in prescribing the law, or rule of action, and in affixing penalties. To abolish slavery by legislative action, is to prescribe a law against slavery, and to affix a penalty to violations of that law. To assume the right to legislate against slavery at all, is to assume that we may pass such laws, and affix such penalties against slavery as we please, would, by your own principles, be tantamount to a denunciation of the Almighty. We both reject all such dictatorial power over man in the hand of man, as essentially opposed to the nature and relations of man, and to the supremacy of God. To claim such power is the climax of injustice and impiety. Such political or legislative power man never did and never can have, while he is man. Revelation not only does not countenance it, but is all against it.

What political or legislative power is conferred by the Bible, our great commission from heaven? This, and nothing more—'Power to declare the law of God against slavery, and to execute the penalties which He has affixed to this sin, and which He requires us to execute.'

This is the extent of our political power. To claim more would be to assume that we are invested with justice to man. It is our duty, under our natural right, a duty specifically enjoined of God, to execute His (not man's) government upon slavery; just so far as he requires—no more, nor less. We have no natural right to execute even the divine (much less human) government against slavery. We may not take the execution of His government into our hands any further than He has, by special commission, required us to do so.

What laws has the Deity enacted against slavery? 'Love thy neighbor as thyself.' 'Do justice, love mercy, walk humbly with God.' 'Do to others as you would that they should do to you.' 'Execute judgment; break every yoke; let the oppressed go free; put away all anger and wrath, and be kindly affectioned one to another in brotherly love; shelter the outcast; give to all their dues.' The Bible is little else than a collection of statute laws against slavery, enacted by the supreme legislative power of the universe. Of course, we must execute the physical, social and moral laws of the universe against slavery. These laws we, in our individual and national capacity, are bound to publish against slavery, and execute. Slavery is abolished by all the legislative action of the universe; and gladly would I see this whole nation, men, women and children, assembled in one vast legislative body, to re-enact and execute the laws of God against slavery; or, if this is impracticable, let them assemble by their representatives, and promulgate those laws, and execute them as He requires.

What penalties has the Supreme Ruler annexed to slavery? Let me here remind you of your own words: 'It does not appear that we ever possessed any natural right to punish the aggressions of any equal brethren. Nothing but a divine revelation from God could have authorized human beings to execute penal laws.' This nation or government has no natural right even to execute the penal laws of God upon slavery, much less to enact penal laws at discretion. Of course, we must execute no penalties on slavery but such as God has affixed to it, and commanded US to execute.

There is but one penalty annexed to slavery in the Jewish penal code—DEATH. 'Whoever steal a man, and sell him, or if he be found in his hand, he shall surely be put to death.' Does our Supreme Ruler require US to execute this? No. Is there any other in the Jewish or Christian code which WE are commanded to execute? There is another penalty annexed to slavery in the Christian penal code. But is there any which WE are commanded to inflict? I can find none. Those who assert there are penalties which our great Sovereign orders US to execute on slavery, are bound to point them out. You say, we can take no part in executing any other penalties than such as are specified by the Divine Lawgiver. This is all the penal power we, or the nation, can put forth against slavery; or which we can, without heaven-daring crime, encourage and assist others to put forth—i. e., to execute these penalties which the Lawgiver has affixed to this sin, and which He, by special commission, commands us to execute. To go further would be to usurp discretionary penal power over our equal

brother, which is military power—to claim which, you say, is to claim 'unlimited, despotic, lawless power'—to say that men have no duties to their Creator paramount to their duties to their fellow-men that rule over them—'to say that God has abdicated his throne in favor of human government.' It be executed the laws of God reference to feeding the hungry, and clothing the naked, and succoring the distressed; and as well become part of an organized band of men-stealers and kidnappers, to help them, as an organized body, to execute the divine government in reference to idleness.

The constituent element of this government is LIBERTY AND LIFE in the hand of man. What else is the slave power? The same. Discretionary violence is the acknowledged and assumed governing power. Slavery is the child of this monster—the daughter of blood and carnage, and leads to blood and carnage. Slavery is the mother of all the evils that afflict the human race, and the source of all the natural and necessary fruits of this principle. Non-resistance cannot become a part of such a governmental organization, because they must, to do so, assume a power, and engage to use a power, which you say, is opposed 'to the equality and accountability of men, and to the supremacy of God.' Civil war, widespread death, and misery.

Besides, non-resistance believe that no evil principle will ever destroy itself—Satan will never cast out Satan. Violence never abolishes violence. Drunkenness, drunkenness; slavery, slavery; nor war, war. An antagonist principle must be introduced; to abolish war, peace; to abolish slavery, liberty. We cannot join any man, or organized bodies of men, in doing evil, in order to help them to do a certain good. Nor do we believe it possible for a government, whose existence and execution depend on discretionary power of life and death to abolish the principle of slavery. A great evil or violence may restrain a lesser. National violence may restrain individual violence. What then? The principle of slavery, which is, discretionary violence, remains; and it alters not the principle, whether it is assumed and exercised by a nation, or by an individual. As individuals and as social beings, we will carry out and execute the divine government against slavery, as God requires.

We will join A. S. Societies, whose object is the abolition of slavery by Christian means—'by the spirit of repentance'—and we will join with Jew or Turk, Christian or idolator, civilized or savage, thus to attain this righteous object. But this government was not formed for the abolition of slavery, nor for the suffering beyond description from the motion of the carriage. The novelty of my carriage, with its slow movement along, as I entered the city, seemed to attract the attention of your more fashionable people, until I began to doubt myself to be a man, and to feel that I was the subject of a cruel joke. I was told, 'I was a long time in the city, which I had not been in some time. I soon commenced receiving Dr. W.'s treatment, and in six months or less, rode home in an ordinary carriage, and drove the horse myself, or could have done so. I continued to regard Dr. W.'s prescriptions, and occasionally visited him at his office for six months longer, which made one year I was under his treatment, before I considered myself well, though during the last six months of the time I was able to give personal attention to my business.

The apparent unwillingness among the opposers of the mineral mode of practice, to give Dr. Watson a due degree of credit for my and other cures, constrains me thus to make more extensively known. I enclose—

Respectfully yours,
P. A. THIERSON.

P. S. My cure appears to be regarded by some as accidental, while I have been asked by others, if I had not reason to think that the salt water made the cure. Pshaw, thought I to myself, how easy seeks to devour that to which it aspires, vainly. From the commencement to the completion of my cure, under Dr. W.'s treatment, I continued to improve, notwithstanding I was salivated eight weeks severely, and was bled about thirty times.

Dr. W. regarded my pulse as his only guide, though the whole of his treatment was not, and never told or gave medicine but the result was what he told me it should be, or I might expect. If this is accidental and salt water cure, then let us seek it for health, and let physicians cease to send their patients from the city to the country for help.

It seems from what I have been credibly informed, that similar cures have been made in your city by the same physician. A Miss Andrews, near the Lowell Depot, is one I think. A Mr. Sawin, of Cambridge, and several others whose names I have forgotten.

HATHAWAY
AND
UNION COOKING STOVES, &c. &c.
STEPHEN BATES, Nos. 14 and 15 Dock Square,
Hathaway's Hot Air Cooking Stoves,
Union & Premium do do
Boyce's do do do
Experiment do do do
Lady's Hill pot, do do
Six plate Stoves,
Two Funnels Parlor, do
Fire Frames, Oven and Boiler Mouths, Ash pit Doors, Turn Holes, Water Caudrons, New York Patents, Cast Iron Sinks, elegant Stove Fire Sets, &c.
Also, an assortment of Doric and Minerva Fire Places, improved—the best Stove for burning coal in use.
Nov. 20.

FREE DRY GOODS.

CALICOES.
Bleached and unbleached Muslins,
do do Canton Flannel,
Apron Check, and Colored Muslins.
Printed and Plain Pongees.
Bleached, unbleached, mixed, and lead colored Kaitings.
Cotton and Linen Table Dispers.
White Grass Cloth.
Wicking and Cotton Laps.
Fine Linen Thread.
Superfine Bed Ticking, 4-wide.
Cotton Pantaloon Stuffs.
Men's and Women's Cotton Hose.
Twilled Muslins.
Also a variety of SILK, LINEN, and WOOLLEN GOODS, Wholesale or Retail.

CHARLES WISE,
North West Cor. of Arch and Fifth Sts.
N. B. Persons from a distance, wishing any of the above Goods, can have them sent, by forwarding their order to the subscriber.
Philadelphia, 11 mo. 7, 1840. C. W.

Ladies' Fur Store.

CASHMERE—Lynx—Fitch—Jennett—Squirrel—Coney and Swans-down trimmings—of all shades and qualities. Also, the same materials in MUFFS of all sizes and prices. Furs manufactured or repaired, at short notice, and by the best workmen. You are respectfully invited to call.
WM. M. SHUTE, Agent,
173 Washington st., nearly opposite Old South Church.
Boston, Nov. 6, 1840. Swis

RIGHT AND WRONG IN THE ANTI-SLAVERY SOCIETY.

Only, the nations shall be great and free.
The Seventh Annual Report of the Boston Female Anti-Slavery Society, presented Oct. 14, 1840. For sale at the Anti-Slavery Office, 25 Cornhill. Price, 12 1/2 cents single.

This work ought to be in the hands of every abolitionist. The following selection from it is the purest gold, and beautifully wrought out:
The anti-slavery societies have not yet done their work. When, in the heat of political excitement, amid which the favored cause of the cause, few years hence, will be engaged—when, in the conflict of a northern and southern party, yet to spring out of this question, compensation—partial emancipation—intermediate arrangements—delay, become the rallying words of the opposition—then let the slave rejoice if the anti-slavery societies exist, to urge up to the rank a partially regenerated people, who, though favored of the cause of freedom, do not deserve to be called its friends; for they will need constant and persevering rebuke, entreaty, warning, to prevent their making shipwreck of the cause. Not by numbers, but by laborious and energetic fidelity, will the work be wrought out. 'Not by might or by power, but by my spirit, saith the Lord of hosts!'
Nov. 13.

A. S. JORDAN.

20 1/2 M. 2 1/2 Street—1st Store from Washington St.
EVERY VARIETY OF SHELL COMBS—HORN COMBS—POCKET BOOKS—FANCY GOODS AND PERUMERY.

Of Combs of every pattern made to order and repaired.
Oct. 23

before the world as vested with military power—cannot consent to be warriors, even to aid that government in doing what is right. They might as well join the Colonization Society, to help it to civilize and christianize Africa—as well join organized bands of counterfeiter or of robbers, to help them to execute the laws of God reference to feeding the hungry, and clothing the naked, and succoring the distressed; and as well become part of an organized band of men-stealers and kidnappers, to help them, as an organized body, to execute the divine government in reference to idleness.

The constituent element of this government is LIBERTY AND LIFE in the hand of man. What else is the slave power? The same. Discretionary violence is the acknowledged and assumed governing power. Slavery is the child of this monster—the daughter of blood and carnage, and leads to blood and carnage. Slavery is the mother of all the evils that afflict the human race, and the source of all the natural and necessary fruits of this principle. Non-resistance cannot become a part of such a governmental organization, because they must, to do so, assume a power, and engage to use a power, which you say, is opposed 'to the equality and accountability of men, and to the supremacy of God.' Civil war, widespread death, and misery.

Besides, non-resistance believe that no evil principle will ever destroy itself—Satan will never cast out Satan. Violence never abolishes violence. Drunkenness, drunkenness; slavery, slavery; nor war, war. An antagonist principle must be introduced; to abolish war, peace; to abolish slavery, liberty. We cannot join any man, or organized bodies of men, in doing evil, in order to help them to do a certain good. Nor do we believe it possible for a government, whose existence and execution depend on discretionary power of life and death to abolish the principle of slavery. A great evil or violence may restrain a lesser. National violence may restrain individual violence. What then? The principle of slavery, which is, discretionary violence, remains; and it alters not the principle, whether it is assumed and exercised by a nation, or by an individual. As individuals and as social beings, we will carry out and execute the divine government against slavery, as God requires.

We will join A. S. Societies, whose object is the abolition of slavery by Christian means—'by the spirit of repentance'—and we will join with Jew or Turk, Christian or idolator, civilized or savage, thus to attain this righteous object. But this government was not formed for the abolition of slavery, nor for the suffering beyond description from the motion of the carriage. The novelty of my carriage, with its slow movement along, as I entered the city, seemed to attract the attention of your more fashionable people, until I began to doubt myself to be a man, and to feel that I was the subject of a cruel joke. I was told, 'I was a long time in the city, which I had not been in some time. I soon commenced receiving Dr. W.'s treatment, and in six months or less, rode home in an ordinary carriage, and drove the horse myself, or could have done so. I continued to regard Dr. W.'s prescriptions, and occasionally visited him at his office for six months longer, which made one year I was under his treatment, before I considered myself well, though during the last six months of the time I was able to give personal attention to my business.

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Respectfully yours,
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AND
UNION COOKING STOVES, &c. &c.
STEPHEN BATES, Nos. 14 and 15 Dock Square,
Hathaway's Hot Air Cooking Stoves,
Union & Premium do do
Boyce's do do do
Experiment do do do
Lady's Hill pot, do do
Six plate Stoves,
Two Funnels Parlor, do
Fire Frames, Oven and Boiler Mouths, Ash pit Doors, Turn Holes, Water Caudrons, New York Patents, Cast Iron Sinks, elegant Stove Fire Sets, &c.
Also, an assortment of Doric and Minerva Fire Places, improved—the best Stove for burning coal in use.
Nov. 20.

FREE DRY GOODS.

CALICOES.
Bleached and unbleached Muslins,
do do Canton Flannel,
Apron Check, and Colored Muslins.
Printed and Plain Pongees.
Bleached, unbleached, mixed, and lead colored Kaitings.
Cotton and Linen Table Dispers.
White Grass Cloth.
Wicking and Cotton Laps.
Fine Linen Thread.
Superfine Bed Ticking, 4-wide.
Cotton Pantaloon Stuffs.
Men's and Women's Cotton Hose.
Twilled Muslins.
Also a variety of SILK, LINEN, and WOOLLEN GOODS, Wholesale or Retail.

CHARLES WISE,
North West Cor. of Arch and Fifth Sts.
N. B. Persons from a distance, wishing any of the above Goods, can have them sent, by forwarding their order to the subscriber.
Philadelphia, 11 mo. 7, 1840. C. W.

Ladies' Fur Store.

CASHMERE—Lynx—Fitch—Jennett—Squirrel—Coney and Swans-down trimmings—of all shades and qualities. Also, the same materials in MUFFS of all sizes and prices. Furs manufactured or repaired, at short notice, and by the best workmen. You are respectfully invited to call.
WM. M. SHUTE, Agent,
173 Washington st., nearly opposite Old South Church.
Boston, Nov. 6, 1840. Swis

RIGHT AND WRONG IN THE ANTI-SLAVERY SOCIETY.

Only, the nations shall be great and free.
The Seventh Annual Report of the Boston Female Anti-Slavery Society, presented Oct. 14, 1840. For sale at the Anti-Slavery Office, 25 Cornhill. Price, 12 1/2 cents single.

This work ought to be in the hands of every abolitionist. The following selection from it is the purest gold, and beautifully wrought out:
The anti-slavery societies have not yet done their work. When, in the heat of political excitement, amid which the favored cause of the cause, few years hence, will be engaged—when, in the conflict of a northern and southern party, yet to spring out of this question, compensation—partial emancipation—intermediate arrangements—delay, become the rallying words of the opposition—then let the slave rejoice if the anti-slavery societies exist, to urge up to the rank a partially regenerated people, who, though favored of the cause of freedom, do not deserve to be called its friends; for they will need constant and persevering rebuke, entreaty, warning, to prevent their making shipwreck of the cause. Not by numbers, but by laborious and energetic fidelity, will the work be wrought out. 'Not by might or by power, but by my spirit, saith the Lord of hosts!'
Nov. 13.

A. S. JORDAN.

20 1/2 M. 2 1/2 Street—1st Store from Washington St.
EVERY VARIETY OF SHELL COMBS—HORN COMBS—POCKET BOOKS—FANCY GOODS AND PERUMERY.

Of Combs of every pattern made to order and repaired.
Oct. 23

Advertisement.

FITCHBURG, Mass., Nov. 12, 1840.
Mr. EDITOR—Wishing to render unto Caesar that which is Caesar's, I make the following statements, which you will please give place in your paper, for the personal and consideration of those who take an interest in that which operates to the benefit of man kind.
I reside in this place. I am fifty-three years of age. My business is the manufacturing of cotton goods. I am not so extensively known as As Henson or a Van Buren man, nor am I so obscure and isolated as to have but little communication with mankind; there fore what I say I may be considered responsible. I was afflicted with pains in all my bones for several years, which continued to increase until I was obliged to take my bed, and there remained for above two years, all of which time I was exercised with excruciating pains, except when eased by opiates. My face and forehead, with my arms, hands and lower limbs from just above the knees, badly ulcerated, the bones of said parts became dry, dead, and sloughed in pieces. From one ankle joint the discharge of pus was very free. During said two years, it required the aid of two persons, with great care, to move me in bed, or to take me therefrom and replace me again.

Possessed of at least a competency, in a pecuniary point of view, I employed regular medical men, who seemed to exercise all their skill and kindness to me, yet failed to do me any permanent benefit. All my doctors and my friends appeared to think that nothing more could be done for me than to make me as comfortable as possible with what they called anodynes and good nursing. In this deplorable condition, I was told of a Dr. Watson, in your city, who now resides at No. 276 Washington street, and whose practice was different from all others of the profession. I sent for him—he came and examined my case, and called it the scrofula with all its evil effects; yet, said he, the vital organs are not materially impaired; the gravel, in the urinary bladder, is the most to be dreaded, which had and still does sorely afflict me. He gave me some encouragement of a cure (if I could be near him). The doctor passed the night with me, and then returned home. His judgment of my case was thought lightly of by many of my neighbors, and particularly so by my then physician, who seemed to think I could not survive the journey to Boston, or if I succeeded in reaching there, the treatment I was to receive would be so determined existence. I, however, as a last resort, determined to make the trial. I ordered a carriage constructed to make the trial, and made the attempt, but failed. I then had one differently constructed, and made the attempt, which proved abortive.

In the course of four months after Dr. Watson visited me, I made the third attempt to go to Boston; and after three and a half days' travel reached there, (distance about forty-seven miles), though not without suffering beyond description from the motion of the carriage. The novelty of my carriage, with its slow movement along, as I entered the city, seemed to attract the attention of your more fashionable people, until I began to doubt myself to be a man, and to feel that I was the subject of a cruel joke. I was told, 'I was a long time in the city, which I had not been in some time. I soon commenced receiving Dr. W.'s treatment, and in six months or less, rode home in an ordinary carriage, and drove the horse myself, or could have done so. I continued to regard Dr. W.'s prescriptions, and occasionally visited him at his office for six months longer, which made one year I was under his treatment, before I considered myself well, though during the last six months of the time I was able to give personal attention to my business.

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GENTLE BOARD.

At 24 Franklin Place, near the Olden.
FOUR lower and several upper chambers with all the modern conveniences, and in the most desirable and healthy situation. Terms low and all operations warranted. Mr. J. respectively wishes his public to call and examine his practical experience plate work and mineral Teeth.
J. E. FULLER.

BOARDING IN NEW YORK.
GENTLEMEN visiting New York, either transiently or for a considerable time, who have a partiality for an atmosphere reeking with the fumes of alcohol and tobacco, will find a pleasant, quiet, and comfortable home, for the winter, at the residence of Mrs. J. E. Fuller, 163 Broadway street, near the centre of the city, and within a few minutes' walk of all the principal places of amusement. The location is one of the most desirable in the city; the house new, spacious, and well furnished; the food pure and delicious, and prepared with strict regard to Temperance and Health, will be found acceptable, and embracing every variety desired by the unpretending appetite.
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